Just as the move towards Christianity led to the emergence of a new and aggressive Hinduism, determined both to purify and justify the ancient traditions and culture, so also men appeared who were not content to beg for crumbs at the white man's table. The Congress became divided into moderates and extremists, or nationalists. These tendencies concentrated in two great leaders: Gokhale, whom Gandhi has called his political *guru.,* and Tilak. Gokhale was through and through a liberal, a great reformer, founder of the Servants of India Society and associated with men like Ranade and the men of the Deccan Education Society. He was anxious to work with sympathetic Englishmen and did not envisage anything further than a degree of self-government within the Empire.

Tilak welded together the orthodox Hindus and the younger men who were dissatisfied with the moderates. He started the cult of the Mahratta warrior Shivaji, who had driven out the Muslims, and he turned to the *Bhagavadgita* as a gospel of disinterested action. He revived the old gymnastic societies and the festival of the elephant-god Ganesh as a rallying point for the nationalists. Tilak has often been accused of combining political extremism with social conservatism, but it is not easy to distinguish between the use of traditional ideas as a vehicle for new political doctrines and an obscurantist faith in them. But it is hard to forget that Tilak first came into prominence over agitation against the raising of the age of consent and that he supported an attack on Government servants who were taking certain measures, such 34 the killing of rats to deal \vith plague, as being hostile to the Hindu religion. This led to the killing of a plague officer and the subsequent arrest of Tilak.

In Bengal also the extremists reverted to the cult of the bloodthirsty goddess Kali as a basis for their movement,